# THE RECANTATION of THOMAS CLARKE

(ſometime a Seminarie Prieſt of the Engliſh Colledge in Rhemes; and nowe by the great mercy of God conuerted vnto the profeſſion of the Goſpell of IESVS Chriſt) made at Paules Croſſe, after the Sermon made by Maſter BVCKERIDGE Preacher, the firſt of Iuly,

1593.

*Whereunto is annexed a former Recantation made alſo by him in a publique aſſembly on Eaſter day, being the 15. of April, 1593.*

1. Reg. 2.

*Dominus mortificat & viuificat, deducit ad inferos & reducit.*

The Lord killeth and maketh aliue, bringeth downe to the graue, and fetcheth vp againe.

*Imprinted at London by the Deputies of* CHRISTOPHER BARKER, Printer to the Queenes moſt excellent Maieſtie.

*Anno Domini.*
1594.

BRITISH MUSEUM

# To the right Reuerend Father in God, IOHN Archbiſhop of Canterburie, Primate and Metropolitane of all England, and one of her Maieſties moſt honourable priuie Counſell, *Thomas Clarke* wiſheth increaſe of vertue and honour in this life, and in the world to come, eternall happineſſe.

IT hath alwayes bene an ancient, neceſſary, common, and commendable cuſtome amongſt the moſt ſorts of writers (right Reuerend father, and my honourable good lord) in all their works to ſeeke the patronage of ſome woorthie perſon to whom the defence of the matter handled did moſt eſpecially either in duetie or deuotion appertaine: And becauſe I am to publiſh in print, to my countries good (as I am perſwaded by diuers my worſhipfull friends) my recantation made at Paules Croſſe, conſidering with my ſelfe that in cauſes Eccleſiaſtical, the gouernment is giuen by God, (next vnder her Maieſtie) principally to your grace, and becauſe the matter here treated of is ſuch, I thought it moſt conueni-

ent to offer the same to your grace, vnto whom both I and my labours do of dutie on our partes (next vnto her highnesse, by whose gracious clemencie and mercy we haue that we liue) chiefly belong, & vnder whose protectiō we may safely walke without feare of controll, and both our wants be more then sufficiently furnished by your graces countenance and fauour, which haue hitherto bene alwayes ready to helpe those that haue relied thereupon, the which vndeserued grace (whereof I nothing doubt) if your honourable good lordship doe affoord me, I shall be further emboldned without dismay, to put foorth to vse my masters talent, which hitherto hath lien hidden in a napkin without any maner of gaine: and if the commoditie amount to any thing, your graces portion no doubt, will be therein double; in this world increase of vertue & honour, things according with your high calling & zealous profession, and after this life eternall happinesse wherewith God will crowne in you all his works, your graces labours, which God graunt for his mercies sake, through his onely sonne Iesus Christ.

*Your Graces bounden in the Lord.*

T. C.

# TO THE CHRISTIAN READER.

*BEing minded (Christian Reader) to publish in Print my Recantation made at Paules crosse, I thought it conuenient to make thee priuie what occasions mooued me hereunto. First therefore know that the request of a worshipful friend of mine, and his reason for the same alleged were principall and chiefe motiues in this matter: his manifolde good turnes on the one side did so greatly binde me, that by denying his reasonable and godly demand, I should haue spotted and defiled my selfe with the ignominious, vnnatural, & beastly staine of ingratitude which I haue alwayes in all men discommended and hated, and in my selfe (to the vttermost of my power) shunned and auoided: on the other side, his reason proposed did, as it were, command me for my countries good, to bring to publike view my weake and vndeseruing labors. His reason was, that as I had, in alienating the faithfull children from the obedience of their naturall mother, bin a publike hurt (the scar whereof would long be a blemish in that faire*

ſpouſe the Church of Chriſt) ſo I might hereby vſe a publike meanes, both to heale the wound, and alſo (if it were poſſible) to take away the ſcarre. His demand ſeeming euery way both reaſonable, neceſſary, & not to be denied, I cõdiſcended: conſidering alſo with my ſelfe, that as I had done great hurt in the church of God, ſo I was in cõſcience bound to make her all the ſatiſfaction for the ſame that I could. To theſe motiues I added further certein cõſiderations of mine owne, why it was neceſſary that ỹ thing ſhould be printed: which were theſe. Firſt, that I might ſhew a reaſon for the ſatiſfying of euery man, why I did omit ſome things which were thought neceſſary by diuers to haue bene ſpoken of, as Tranſubſtantiation, Indulgences, Seruice in an vnknowen tongue, & ſuch like: whõ I deſire to remaine ſatiſfied with this anſwere. My purpoſe & meaning was not at that time to diſcourſe of cõtrouerſies, or particularly one by one to confute euery error, for that (as euery wiſe man knoweth) had bene impoſſible for me as then to haue performed: for euery error and controuerſie doth miniſter ſufficient matter for a whole, yea, for many ſermons, but my cõming thither was to no other purpoſe, but to confeſſe & acknowledge my fault, and generally to renounce and abiure all thoſe falſe opinions which I once held. Neither do I think

*it greatly necessary to make any supply in this Preface of those supposed wants which before I mentioned: onely I desire thee (gentle Reader) to haue this opinion of me, that, although I haue but spoken of a few particulars, yet that (according to my protestation made) I haue a generall, and faithfull detestation of all the rest, as my future life and labours (by Gods grace) shall sufficiently witnesse. Wherefore rest not discontented or vnsatisfied in any thing, but if haply thou be driuen to any doubt through the malicious suggestion of the Deuill, or thine owne infirmitie and weakenesse, know that in such cases thou art bound both in religious charitie and Christian duetie to reforme and remoone such corrupt & vncharitable opinions against thine euen Christian, or at the least suspend thy iudgement in what matter soeuer that is not too openly manifest & apparent. Carie not a suspicious & doubtfull iudgement of the trueth and sinceritie of my soule, for feare of iudging thine owne soule.*

In quo enim iudicio iudicaueritis, iudicabimini: &, In qua mensura mensi fueritis, remetietur vobis. Mat.7.

*With what iudgement you iudge other men, you shalbe iudged: and with what measure you mete, the same shalbe measured to you againe. But thinke that I am a Christian as thou art, and haue a care*

to please God, as haply thou hast, and haue further knowledge in Spirituall matters then euery one, to whom the perusing of these presents may come, & therefore do know in more ample sort, that hypocrisie and double dealing with God and his Church is a double wickednesse, at whose girdle there hangeth a fearefull scourge and punishment. Remember that thou art admonished by the the Apostle Saint Paul, not to iudge another mans seruant for he doth either stand or fall to his master; that is, to God, before whose tribunall we shall all stand, and giue an account euery one for himselfe: let vs not therefore, sayth he, any more iudge another, but iudge this rather, that no man put a stumbling blocke, or an occasion to fall in his brothers way. My meaning herein thou mayest easily gather, and God grant thou may vse it to the benefite of thine owne soule, and Christes small flocke.

Rom. 14.

The second cause that mooued me to the publishing heereof, was the good that might hereby grow to those that be but lightly infected with Papistrie, that by my example, seeing my conuersion, and reading my Recantation, they may be mooued to consider, for the safetie of their soules, the great perill and imminent danger wherein they doe continually liue, and so they may call to God for the heauenly

*uenly vnction of his holy Spirit, and the precious gift of his grace, that may cure their wounds, and leade them to the perfect knowledge of his pure trueth. And those that particularly by my doctrine & example haue erred or doe goe astray, may by these meanes (which I heartily aske of God for his sonne Iesus Christ his sake) be reduced againe into the right way: and for mine owne part I shall for euer hereafter haue the testimonie of a better conscience, that I haue not bene negligent herein to performe the duetie of a good Christian, in putting such in minde of their estates, and shewing them the meanes (the like whereof, if they aske it as they should, God doubtlesse will not denie them) of my conuersion. If I had contented my selfe with the vttered matter, and not haue proceeded any further to publish the same, the world might haue layed some blame on me, and reprehended me for lighting of a candle, and putting it vnder a bushell, but being put on a candlestick, and left indifferently to giue light to all, not presently, but for posterity, I shall be, I hope, in this behalfe, free from the calumniation of any.*

*Consider I pray thee (deare Christian) if thou bee a Papist, or any thing addicted that way, that thou canst not imagine any sinister*

*cause*

cause for the which I should (as they say) haue turned my coat; the greatest cause of all things which thou canst thinke of, is worldly wealth, which on that side I neuer wãted, nor any thing els that was cõuenient either for my pleasures or necessities, and therefore I had no cause for that to forsake them, if I had not bene induced thereto by further considerations & means, thẽ is the regard of worldly cõmodities: but cõtrarywise, (as thou shalt more largely vnderstand in my recantation) they were the onely things that for a lõg time withheld me frõ embracing the pure waters that spring to euerlasting life. But perchance thou wilt say, I hoped for better then I had, beleeue me no, I neither hoped for better, nor haue so good; notwithstanding (if I should be driuen to beg my bread) let all the papists in the world know, that I will not forsake the kingdome of heauen for this worldes good, neither doe I make my bodily life more precious then my soule: for what would it profite me to winne the whole world, and to lose my soule? or what exchange should I make with God for my soule? I know they would receiue me againe, if I would like a dog returne yet to my vomite, but farre be that from me: better it were for me neuer to haue bin borne then once to thinke on any such matter, and I hope, God that hath done thus mercifully by

me,

*me, and delt thus mightily with me, hath not, nor will not beſtow his grace in vayne vpõ me, but will perfect his worke ſo effectually begun.*

*The laſt cauſe that moued me to publiſh theſe preſẽts, was, to aſſure the aduerſaries (to whoſe hands I am ſure they wil come) that I neither haue done, nor hereafter wil doe any thing againſt thẽ of malice, but in all my procedings I haue, & will deale as charitably as I can, not betraying the trueth of God, which I preferre before the eſtimation of the whole world: neither would I haue any mã to think, that I ſpeak as though I did any thing at all relie vpõ their good opinions of me, for that I am aſſured they hate me as the deuil, and will not ſticke to employ all the labour they can to deface and diſcredite both me and my calling. But let them not ſpare, their enuious carping will demonſtrate in them the lying ſpirite that ouerruleth them, and euery one that is not as blinde as themſelues, will ſoone perceiue their* legier de maine: *and although their buzzing will obtaine place in the eares of their complices and fautors, who are alwayes ready to bandie the balls which their leaders toſſe, ſo farre as the ſlanderous blaſtes of their wicked mouthes will cary them, yet I hope the force of them (ſtie they neuer ſo ſtiffely) ſhall not bee able to make winke the leaſt child in Gods Church,*

*much*

*much lesse ouerthrow him.*

*Moreouer I doe heartily desire euery Christian reader to weigh with good consideration these presents. If thou be already infected with error and blindnesse, pray to God that he will bestow vpon thee the cleare light of his truth: persist not wilfully in wickednes, but take occasion hereby to sift and try the spirit that is aswell in thy selfe as in thy teachers, if thou be ignorant and vnlearned, builde not thy faith vpon the credite and good opinion of other men, say not (as I know many haue and doe say) I am not able to render an accompt of this or that thing, but I know it is true, I must beleeue so, because this learned man, or these diuines, and good men beleeue so: aske them, they are able to giue you an answere both for themselues & me: it is a weake building that hath so shallowe, and vncertaine a foundation, and a simple faith is it that is pinned so slenderly to other mens sleaues: the Apostle Saint Peter biddeth thee to bee able and readie to render an account of thy faith to euery one that shall demand it at thy hands,* 1.Pet.3. *I meane not that thou art so exactly bound as he that teacheth both thee and others, but in some good measure according to thy abilitie, and the talent that God hath lent thee, thou art bound to know what thou beleeuest, in*

*whom*

*whom thou beleeueſt, & what thou art bound to beleeue. Build not therefore thy faith vpon the faith of other men, for that foundation cannot chuſe but faile thee, but erect thy building vpon the immooueable rocke Chriſt Ieſus, of whom the ſcriptures doe moſt plentifully beare witneſſe. Art thou learned? ſearch the ſcriptures for in them ye thinke to haue eternall life, and they are they that teſtifie of me, &c. Art thou vnlearned? goe to thy Paſtor, goe to him that hath charge of thy ſoule, and receiueth inſtruction from God for thee, The Prieſtes lippes ſhall preſerue knowledge, & thou ſhalt ſeeke the law at his mouth, for he is the meſſenger of the Lord of hoſtes. So thou ſeeſt whether thou be learned or vnlearned, thou art without excuſe if thou be ignorant in thy duety, becauſe God of his great goodneſſe and infinite mercy hath left thee ſufficient meanes to come vnto him, for which cauſe we were all created, I meane truly and duetifully to ſerue God. God hath created all things both in heauen and earth for the behoofe and benefite of man, but hee hath made man onely for his owne ſelfe, for his owne ſeruice, wherein to be negligent and ignorant, is a hie contempt of God, & meere ingratitude for his manifold benefites. If hitherto therefore thou haſt beene negligent and blinde, re-*

Iohn 5.

Mal. 2.

*deeme*

deeme thy time with thy future diligence. What shall I say (deare Christian) but onely this, leaue the muddie and troubled waters, which thou draweſt out of the durtie pits of mens imaginations, and returne to pure ſprings and welles of life, where thou mayeſt freely without money or danger drinke thy fill, and ſo ſatiate thy ſelfe, that thou ſhalt neuer thirſt againe.

Thoſe whom God hath called in his feare, I doe earneſtly wiſh to bee warie how they walke, and carefull that they be not circumuented by any maner of falſe prophets: if at any time thou conuerſe with them by chance, deſire God to giue thee ſtrength and grace not to be tempted, if thou be tempted, that it be not aboue thy ſtrength. Qui ſtat videat ne cadat, hee that ſtandeth let him take heede hee fall not: for wee carie this treaſure that God hath giuen vs in veſſels more brittle then glaſſe: for glaſſe is not more ſubiect to breaking, thē our bodies (which ought to be the tēples of the holy Ghoſt) be ſubiect to pollution by ſinne, and our ſoules to bee infected with falſe doctrine, which will ſeeme in the mouth as pleaſant as hony, but in the throate it will bee more bitter then wormewood and gall. It is like a canker which creepeth ſecretly, and hauing infected is moſt hardly killed. Wherefore

if

*if thou wilt not be bitten with the ſnake, ſleepe not neere the hedge: hee that toucheth pitch, muſt needes cary away ſome ſtayne, and the Mariner that harkeneth to the Syrene ſhalbe in danger of ſhipwracke: ſo hee that will curiouſly talke and hearken to the papiſtes ſweete perſwaſions, ſhall ſcape very hardly, (ſuch is the outward face & ſhew thereof) but he ſhall be intrapped, (experrus dico, I haue tried it) and therfore giue credence to me that knowes more therein then thy ſelfe, and wiſh thee ſo much good as my ſelfe.*

*Laſtly, I am to giue thee to vnderſtand (good Reader) that for ſundry cauſes I haue hereunto ioyned my firſt recantation made alſo in a publique aſſembly, where I am to admoniſh thee not to looke for any expreſſe methode of my ſpeaches therein, as in this other, for I neuer meant to publiſh it eyther in print or writing, but was only requeſted to make known en to ſome of my friendes, by way of declaration, what I had done, and nowe it is thought meete to publiſh it in the ſame forme together with this: whereby thou mayeſt conſider how willing I am to make ſuch ſufficient ſatisfaction to the Church of God as my abilitie may extend vnto, and how glad I ſhal be if any one doe take benefite by my labours. And for that I knowe it a thing impoſſible that any one*

*worke*

worke should please every man, but that there will be some fault foũd, & either the insufficiency of the man, or the maner of his methode, or the raggednesse of stile, or some such like matter will bee reprehended, because it commeth to the scanning of farre more sufficient persons then the Author himselfe commonly is, (though one man sometimes is as sufficient as another) some also are more ignorant, and therefore can not iudge vprightly, and some are curious, and seeke rather a fine and filed phrase, then the sounde substance of the matter, and because they are sicke of the facions, there remaineth a great corruption in their taste, so that nothing will please them bee it neuer so conuenient and fit for them: for my part I regard not the slanders of the enuious, nor the scoffes of the curious, nor the blunt bolts of the foolish, but as in humilitie I vndertooke these labours for the causes aforesayde, so in humilitie I offer them for the benefite of the good and vertuous, without respect of any other gayne but of their good prayers, which if I obtayne, my paynes are regained, and my selfe satisfied. Vale.

¶ The

# The Recantation of *Thomas Clarke*, a Seminarie Prieſt, made at Paules Croſſe, after the Sermon, made by Maſter *Buckeridge* Preacher, the firſt day of Iuly. 1593.

Although I haue once already in a publike aſſemblie made open recantation and abiuration of my former errors (right Honorable, Worſhipfull, and welbeloued) yet becauſe the place wherein it was done (notwithſtanding publike) was more obſcure then I could haue wiſhed, as alſo the audience (conſiſting for the moſt part of yong perſons) not altogether ſufficient witneſſes in ſo weightie a cauſe, I was the more willing againe at this time in more ſufficient maner to publiſh my former act in this worthy aſſembly: chooſing rather thereby to ſuffer ſome blemiſh in my credite (if the renouncing of errors may blemiſh my credite) then in any part to ſeeme negligent in diſcharging the duetie of a truely reformed Chriſtian: whereby the worlde might iuſtly holde me in ſuſpence, ẏ Church

of God remaine vnsatisfied, and mine owne conscience still reteine in it selfe sufficient matter of accusing & condemning her selfe. For I am of this opinion (vnder correction) that satisfaction in respect of the world (for to God we are able to yeelde no equalitie) ought to be in weight and measure, according to the offender his habilitie, euery way equall with the offence made; except the offended be content to remit, either in part or in all, the duettie growing from the offender. Which grace of remission, I assure my selfe to haue already obteined at God his hands, and the like (I hope) this Honorable and Christian assembly will this day affoorde me, & consequently all those (which I humbly and heartily craue) to whome relation of my present deede shal come.

And for the further manifestation of my cause, may it please you to vnderstand, first, touching my fault, that I was sometime a Priest, brought vp in the English Seminarie at Rhemes in the kingdome of France, a Colledge there erected and supported by the Pope & his complices, for the mainteining or rather reuiuing of his deuilish doctrine, & damnable errors in this our Countrey, now for a good space raked vp in hel, & in this happy Iland almost extinguished.

To

To this mother of errors and nurse of Idolatry did I repayre being from my childhoode in some sort fostered with hers or the like poysoned milke. I omit to speake of my vnnaturall and vnduteifull departing my natiue Countrey without authoritie or leaue obteined from any Magistrate, for as our Sauiour Christ sayde, qui mala facit, odit lucem, & non venit ad lucem, vt non arguantur opera eius, *he that doeth euil hateth the light, neither commeth to the light, least his deedes should be reproued.* Euen so my cause being faultie in it selfe could not abide the touch of due examination, & therefore put me in feare to depart by authoritie, but by stealth, which with great difficultie I performed. Iohn 3.

Hauing studied sometime in the Vniuersitie aforesayd, I was made Priest, and after some space was by the President of the Colledge sent into this Realme of England to winne soules (as they terme it, and as I then tooke it) to God: but had not God, whose mercies are aboue all his workes, plucked me backe with his mercifull hand, I had doubtlesse perished together with many soules of that profession on whome hee sheweth no mercie: but such is his great goodnes and infinite mercy towardes his

elect, that euen in the depth of their sinne he can and wil raise them; the which is most euidently manifested in me, who neuer in my life gaue any regard to the true doctrine of Christ, though in some part I knewe it, but farre otherwise then I ought to haue done, & as it is in it selfe, because that from my youth I was led astray and blinded with the choking myst of Papistry, and was now come euen into the midst, & as it were perfection of all error and blindnesse; insomuch that I did not now walke in the counsell of the vngodly, nor stand in the way of sinners, but in the highest degree of sinning, I sate established in the seate of the pestilent, whom it is farre more hard to raise and remoue then either him that walketh, or him that standeth: wherefore in me raised, that sate, the great mercie and wonderfull worke of Almightie God is more commended & more euidently set foorth then if I had but walked, then if I had but stoode: the which (because I wil be as short as I may) I leaue to the deuoute consideration of euery good Christian present, onely my selfe will say with the Prophet Dauid, Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutis accipiam & nomen Domini invocabo, *What shall I render to the Lorde*

Psalme 116.

*Lorde for all his graces and benefites bestowed vpon me? I will receiue the cup of ſaluation, and I wil call vpon the Name of the Lord.*

Hauing with great danger, by reaſon of a tempeſt that happened, paſſed the ſeas, and being arriued in England, I fell luſtily to worke in my profeſſion and calling, letting paſſe no opportunitie, but vſing all meanes that I could to become a worthy workman, (in deede a wakfull deſtroyer) in God his vineyarde. I forbeare to ſpeake of the zeale I had, the paines I tooke, my dayes labors, my night watchings, &c. In all which I humbly confeſſe to Almightie God, and acknowledge before this worthy aſſembly, that I did nothing els but dayly more and more offend God, impugne his trueth, ſupplant his Church, and peruert his people, by labouring to ſeduce them from his true religion into idolatry, and to bring them from their naturall & dutifull obedience towards their Prince, vnto the ſeruile yoke and bondage of the Pope, I meane, in perſwading them to acknowledge his Papall dignitie, and vſurping ſupreme authoritie ouer all Kings and Princes of the world. Whereby beſide the hatred of God, I incurred ỹ high diſpleaſure of my dread Soueraigne, and moſt gracious Queene, as alſo the penalties

of her godly and most iust lawes made a-
gainst such offenders. Notwithstanding I
protest before the dreadful seate of the most
Highest, that I neuer offended against her
royall person, neither was I euer guiltie in
platting any thing against the good estate of
my deare Countrey, or consenting to any
lewde practice in that behalfe: neither did
I any thing touching my function in mat-
ters of Religion of malice, as knowing and
would not knowe, but wherein so euer I of-
fended, it was of blinde zeale masqued and
caried away with ignorance and error. And
although I sayde before that I had some
knowledge of the trueth, yet I tolde you it
was but afarre off, it was but a superficiall
and carnall knowledge. Who more rare or
better read in the Scriptures then the Pha-
rises? yet our Sauiour Christ tolde them,
that they erred and knewe not the Scrip-
tures: whereby wee are giuen to vnder-
stand, that a man knowes nothing (knowe
he neuer so much) except the Spirit of God
doe further illuminate and quicken the vn-
derstanding with his grace: for it is the spi-
rit that quickeneth.

Thus haue I (though confusedly) con-
fessed vnto you my guiltines and offence:
it followeth, that I giue you to vnderstand

the

the meanes which God vsed to restore me againe to life that was dead. But herein I feare to exceede (as they say) my compasse, in promising more then I am able to performe. For how can I declare and manifest that vnto you which I neuer knewe my selfe, surely I can assigne no meanes, but must say with our Sauiour Christ, Ita pa- Mat.11.
te, rquoniam sic fuit placitum ante te. It is so, O father, because thy good pleasure was such. Wherefore let vs all be amased, and fall into admiration of God his workes, and with the Apostle Saint Paul crye out. O altitudo diuitiarum sapientiæ & scien- Rom.11.
tiæ Dei! quàm incomprehensibilia sunt iudicia eius, & inuestigabiles viæ eius! O the deepenes of the riches both of the wisdome and knowledge of God, how vnsearchable are his iudgements, & his wayes past finding out: and let vs confesse with the prophet Dauid, A domino factum est Psal.118.
istud, & est mirabile in oculis nostris. This is the Lord his doing, and it is marueilous in our sight. Marualous in deede it might and would be in our sight, if I weare in any reasonable measure able to expresse the secret working of God in my soule by his often holy inspirations, which I did oftentimes repel, not of malice, but of ignorance,

taking gods holy motions for deuilish temptations: well did our mercifull Sauiour verifie, and more then verifie in me his owne saying: Ecce sto ad ostium & pulso: Behold I stand knocking at thy dore, but he not onely stood knocking, as one ready to goe his way, if he were not let in, but he perseuered knocking, he sate knocking as one that meant not to be wearied, as one that would not away, as one that would by force enter. O gracious God, what was I? what am I? nay what can I bee that thy high Maiestie shouldest be so mindefull of me? that I should bee in such reputation with thee? Vermis sum ego & non homo, opprobrium hominum, & abiectio plebis. I am a worme O Lord and no man, the reproch of men, and the outcast of the people. I say not of thy people O Lord but of all people, for in hearing thy voice I hardened my heart. Long was it or that I did heare, and when I heard, I was unwilling to heare, I would not heare.

Psal. 21.

At the length, when God had brought me to heare in some good measure, he caught me to consider of diuers things, the which for breuities sake I will omitte to speake of in this place: by consideration he bread in me a doubting of the estate of my soule:

soule: by doubting he wrought a desire of the cleare knowledge of his truth, the which as then I had no meanes to attaine, but by the secret manuduction of his holy spirite, and the reading of holy scriptures: by bothe which, it pleased his heauenly Maiestie of his accustomed mercie, to reforme my strayed iudgement, and thus by little and little, he taught me as it were, the first rudiments of his true faith, and at the last he caused me absolutely to resolue to come forth of Babylon. But such was the malice of the deuill the auncient enemie of mankinde, that seeing and enuying this my resolution, he cast such a stumbling blocke in my way, that for a whole yeeres space I was not able to moue it, much lesse to remoue it. This blocke in deede was heauy and very heauy, consisting of two woods, of life and of death. First, he layed before me the terror of death, the rigor of the lawes, and my iust desertes in transgressing the same: against this I opposed my voluntary submission, presidents that had escaped the like danger, and haue before me occupied this place, and most of all, her Maiesties clemencie and most gracious mercie vsed towardes all, especially, to men of my coate and profession.

This

This part of his ſtumbling blocke being but a little ſtirred, he aſſaulted me preſently with a ſecond thing of no leſſe importance then the firſt, which was mine owne eſtate in this maner: That admit my life were ſpared, yet I had not to looke for any liuing or maintenance, and hauing of my ſelfe none, I ſhould by recanting, bring my ſelfe to pouertie and miſery, and be of none accompt. Whereas now I wanted nothing I could wiſh for, and was reputed amongſt the beſt. Againſt this I had nothing to oppoſe, but onely an vncertaine hope (as I thought) of her Maieſties bountie, and the wiſdome, and charitable care of her honorable counſaile, for the prouiding for of ſuch manner of perſons. Briefely after the deuill had throughly wrought in me, the feare and vncertaintie of both life and liuing, therein he left me miſerablie deiected, and wrſtling, in ſo much that for a great ſpace after I remained here and there in the countrey, for vpon this my reſolution, I quite forſooke the chiefe place of my vſuall ſtaye and abode: but could proceede no further, till at the laſt in place where I was, in my ſecrete chamber, word was brought me of the taking of one of my coate, whom I wel knew. Theſe newes bread in me ſuch a pre-

ſent

ſent feare, that from thenceforth I could not be in quiet. Wherefore with as much conuenient ſpeede as might be, I prouided for my iourney towards London, whither being come, becauſe I was in the place as it were a meere ſtranger, and being acquainted with no one to whom I durſt impart my minde in a matter ſo dangerous, I was (by reaſon of my feares aforeſaid) conſtrained to deferre my ſubmiſſion, vntill it would pleaſe God, either to offer me fit opportunitie thereto by ſome one or other, or that he ſhould endue me with ſufficient courage and fortitude to performe my determinate purpoſe, the which at the length of his great goodnes he graunted me, but making me to knowe withall, that his honour and glory muſt alwayes be ſought of me, whether it be for my temporall auaile, or diſauantage. Thus at the laſt he hath deliuered me from all mine enemies, for which great worke and mercie of his, what haue I, but with the prophet Dauid to ſay, Benedictus Deus, qui non dedit nos in captionem dentibus eorum, anima noſtra ſicut paſſer erepta eſt de laqueo venantium, laqueus contritus eſt, & nos liberati ſumus. Bleſſed be God which hath not giuen vs ouer for a pray vnto their teeth. Our ſoule is eſca-

Pſal. 123.

pen

ped euen as a birde out of the foulers snare the snare is broken and we are deliuered.

It followeth touching the abiuration of those errors which once I held, but now detest, that I speake somewhat. To stand vpō euery particular it is not my meaning, neither doe I purpose to make any long discourse vpon those poynes which I will touch: also I meane to speake but of a fewe things, because this time will not suffer me to handle many, neither these fewe as I would. If my order in placing the poynes handled seeme preposterous to the learned, I preferre their iudgements, and desire them to pardon my wants, and accept herein my dutifull labours.

Furthermore, if at the first I shall attempt to put the axe to the roote of the tree wherein the rest of the branches growe, I shall at once ouerthrowe both the one and the other, and because I will leaue my selfe more scope (though otherwise I could finde sufficiēt) I will beginne with some particular branches and so descend to the bodie and roote: but whether I beginne at the toppe or in the middle it is no great matter, for my meaning is to destroy all, though not in all, yet in my selfe.

First therefore to speake of the worshyp-

ping

ping of Images, which the aduerse part holdeth for great pietie and religion, I can finde no warrant therefore in holy writ, but contrarily I finde it expresly forbidden, with fearefull curses therefore threatned: as in the second commandement of the first table it is forbidden in these wordes, Thou shalt make thee no grauen Image, neither any similitude of things that are in heauen aboue, or in the earth beneath, or in the waters vnder the earth: thou shalt not bow downe to them nor serue them. Exod.20. Also when ye are come ouer Iordan, &c. ye shal driue out all the inhabiters of the land before you, and destroy all their pictures, and breake asunder all their images of mettall &c. Numb.34. That worshippers of Images are accursed, we reade in Deu. these words, Cursed be the man that shal make any carued or molten Image, which is an abominatiō vnto the Lord. Deut.27. Also in another place, Miserable, (which may import so much as to say accursed) are they, & among the dead is their hope, that call them gods which are the works of mens hands, golde, and siluer, and the thing that is inuented by arte, &c. Wisd.13. Many other places I could alledge against the making and worshipping of images: but I will omit them, onely I will rehearse

hearſe vnto you the woꝛdes of Tertullian vpon this matter, & ſo I will paſſe further.

Tert. de Idol. God (ſaith he) hath forbidden an Image aſwel to be made as to be worſhipped &c. And a little after hee goeth foꝛward in this ſoꝛt, Some one or other to mainteine idolatrie will ſay, Why then did Moſes make the Image of the braſen ſerpent in the wildernes? Which obiection he anſwereth in this ſoꝛt. One and the ſelfe ſame God hath by his eternall lawe foꝛbidden any Image to bee made, and alſo by his extraoꝛdinarie and ſpeciall commandement the Image of a ſerpent to be made: If thou be obedient to the ſame God, thou haſt his lawe, make thou no Image: but if thou haue a regard to the Image of the ſerpent afterwards made by Moyſes, then doe thou as Moyſes did, make not any Image againſt the law, vnleſſe God command thee as hee did Moyſes. What neede we to ſtand vpon moe pꝛookes herein: theſe I take foꝛ this time ſufficient to confirme the trueth of the matter: And herein I aſſent and conſent to the true doctrine of Chꝛiſt his vniuerſall Church & affirme the doctrine of the Romane Church herein to be falſe and erronious, and theꝛefoꝛe I vtterly renounce and abiure it.

Touching pꝛayer foꝛ the dead, which adhereth

hereth to another absurditie like to it selfe which is Purgatorie, although out of the decrees of Councels and olde Fathers many proofes seeme to be deducted for the mainteining therof, yet in the whole processe of holy Scriptures, (which as the Prophet Dauid saith, are lanternes vnto our feete, and lights vnto our paths) I finde no warrant for either of them, but contrariwise that they are both vaine and friuolous. As for example in the Reuelations it is said, *Beati mortui qui in Domino moriuntur.* Blessed are the dead that die in the Lord, for they rest from their labours, &c. If euery soule that dieth in the Lord bee blessed, then there are none that die in the Lorde in Purgatorie, where there is no blessednesse, (but according to their opinion) all miserie and calamitie euen as in hell it selfe. Secondly it is said, that they rest from their labours. If then they rest from their labours, it must needes followe that they are not in Purgatorie, where (as they themselues say) are extreme labours, though not actiue yet passiue. Whereupon I inferre two things. First, that no saued soule goeth to Purgatorie, which is meant by those which die in the Lord, for euery one that dieth in the Lord by sufficient testimonie of this place is blessed, Psal. 118. Reuel. 14.

which

which cannot be but in possessing the vision and sight of God in whome onely the dead haue and enioy all blessednesse, the which none can haue and enioy, but onely those which are saued, as also rest from all, and all maner of labours which cannot bee had nor found in Purgatorie, being as I said before (according to the aduersaries opinion) a place of torment and vnrest, and this place of Scripture attributing both blessednesse and rest, and that immediately after their death to all that die in the Lord, that is the seruants of the Lord, it must needes be that euery such soule is in heauen & not in Purgatorie. Secondly, I inferre that there is no such place as Purgatorie, because there is no vse of nor for any such place. For all the creatures, things and places which God made, hee made them for some ende, vse and purpose: for he made nothing in vaine, and in all the Scriptures we neither finde mention made of Purgatorie, nor vse for any such place, which no doubt would haue bene done if the place had bene, and of such necessitie as the aduersaries affirme it to bee, either by Christ himselfe, or his Apostles (who haue left vs written all things necessarie for our saluation) therfore I may safely conclude that there is no Purgatorie.

That

That praiers auaile not the dead (because I haue bene so tedious before) I will only alledge one example out of Ecclesiastes. The dead (saith he) knowe nothing at all, and they haue no more portion for euer in all that is done vnder the sunne. If it bee so, then in praiers they haue no portion. If they haue no portion in prayers, then in vaine doe they pray for the dead. Thus wee see this their doctrine, both of praier for the dead and Purgatorie, to be false and superstitious, and therefore I renounce and abiure it. Eccle. 9.

Prayer to Saints as Mediatours betweene God and vs, I finde to derogate from the sole mediation of Christ by these testimonies of holy Scripture: Come vnto me (saith Christ) all ye that are laden and wearie, and I will ease you. Also in another place, I am the way, the trueth and the life: no man commeth to the father but by me. And S. Paul to Timothie, There is one God, and one Mediatour betweene God and man: euen the man Christ Iesus, which gaue him selfe a ransome for all men, &c. In all which places wee finde no mention made of this or that Saint, but of Christ himselfe. Therefore this doctrine also as false and erroneous I abiure and renounce. Matth. 11. Ioh. 14. 1. Tim. 2.

Concerning the propitiatorie sacrifice of the Masse for the liuing and the dead, I affirme that it is iniurious and derogatorie to the death and passion of Christ: for our aduersaries will haue Christ to be dayly offered both for the liuing and the dead. But S. Paul saith that Christ needed not to be dayly offered, or often times to offer for the peoples sinnes, as the Priestes of the olde
Heb.8. law did, for now saith he, In the end of the world he hath appeared once to put away sinne by the sacrifice of himselfe &c. And
Heb.10. in another place hee saith, That with one oblation hee hath consecrated for euer those that are sanctified &c. And S. Pe-
1.Pet.3. ter saith, that Christ hath once suffered for sinnes, the iust for the vniust, that he might bring vs to God. &c. Wherefore this one oblation of Christ I confesse to bee solely propitiatorie, and sufficient for my sinnes, and for the sinnes of ten thousand worldes, (if there were so many) and I abiure all other propitiatorie sacrifices and oblations whatsoeuer as blasphemous and iniurious to this.

Moreouer I find in the olde Testament nowo Sacraments prefigured, and in the new no mo instituted by our sauiour Christ (who onely had power to institute them)

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then two: that is to say, the sacrament of Baptisme, and the Lordes supper: and the other fiue I finde to be made sacraments by the presumptious inuentions of men, therfore as their vaine institutions and fantasies I abiure & renounce them as sacraments.

Iustification is an other great poynt, which the aduersaries make to consist of two partes, that is to say, of Faith, and of our owne woorkes and merites: but the Scriptures allowe not woorkes as causes, and receiue only faith as the instrumentall cause of our iustification: for the Apostle saith, There is no difference, all haue sinned, and are depriued of the glory of God, & are iustified freely by his grace through the redemption that is in Christ Iesu &c. Rom.3. And it followeth in the same Chapter, Therefore we conclude that a man is iustified by faith without the woorkes of the law &c. And in another place he saith, By grace ye are saued through faith, and that not of your selues: it is the gift of God, not of workes, lest any man should boast himselfe: whereby it is euident that mens merits auaile not to iustification, and therfore this doctrine of the aduersaries, together with the rest, I renounce and abiure.

As for the authoritie of princes in mat-

ters Ecclesiasticall, (for in Temporall I knowe no doubt) had not Iosua, Dauid, Salomon, and other Kings and Rulers, power to commaunde and intermeddle in causes Ecclesiasticall: Did not Iosua cō-
Iosh.3. mand and appoint the Priests and Leuites how and in what manner they should carry the Arke of God: and by warrant from Gods owne mouth, direct and gouerne them in the bearing thereof ouer the waters of Iordan: Did not God often times manifest the disposing of holy things to the Kings rather then to the Priests: which in no case he would haue done, if his will had bene that they should haue had no dealings in such kind of causes. As for the examples of Dauid & Salomon, because the wordes of text are too long to recite, I referre the Christian audience to the perusing of these places of scripture, viz. 1. Chron. 13. 15. & 16. chap. the 7. 8. and 9. Chap. of the third booke of Kings according to some translations: according to other some, the first booke. By these and diuers other testimonies both of the olde and new Testament, I haue sufficient warrant to acknowledge not onely the right and authoritie of my dread soueraigne in causes Ecclesiasticall within all her Maiesties Dominions, but also

also of all Christian kings and Princes in their proper landes and Realmes, and the contrary doctrine (as ful of lurking poyson) I renounce and abiure.

And here I will ende with the Pope, as the roote and body from whence & whereon all branches of errors and superstitions do grow: but because I haue already plainly declared vnto you his grossenesse, or rather impudencie in doctrine, I shall haue lesse occasion to stand vpon himselfe, for by the fruite we are to iudge what the tree is. It is impossible, saith Christ, that a man Mat. 7. should gather grapes of thorns, or figs of thistles: euen so it is impossible that a man should draw vertuous and wholesome doctrine forth of an infected fountaine, such an one as the Pope is, who seeketh his owne glory, and maintenieth his glory by his owne doctrine, neglecting or rather contemning both the glory & doctrine of Christ. Whose insolent pride and vsurping authoritie ouer all Christian kings and Princes, as also his deuilish madnesse in opposing himselfe against God and his Church, by sowing the seede of false doctrine in the hearts of people, make me to confesse him to be that abomination of desolation sitting in the holy place, which was prophecied by

Dan. 9. Mat. 24. Daniel, and mentioned of our Sauiour Christ himselfe in S. Matthewes Gospel. Wherefore, as an infective poyson, and creeping canker, I loath, detest and abiure him, renounce his authoritie, & from henceforth vtterly reclayme from the whole heape and masse of all his confused errors and deuilish opinions whatsoeuer, aswell those hereafter to bee inuented and published, as those already by him & his taught and authorised.

Also I denie that he hath any power, authoritie or iurisdiction ouer our soueraigne and gracious Queene Elizabeth, or ouer any of her Highnesse subiects and liege people, either in causes Ecclesiasticall or Temporall, and in defence of this doctrine in particular, as also of all the poyntes of true religion taught in this Realme, and by her gracious Maiestie authorised, I vow my selfe and whatsoeuer from henceforth I shalbe able to performe. And I am heartily sorie that euer I offended (in professing the contrary) my merciful God, my dread Soueraigne, & my deare countrey.

First therefore with penitent heart & prostrate soule before the tribunall of the Almightie, I desire his diuine Maiestie for his mercies sake, and for his onely sonne Iesus

Christ

Christ his sake, to regard mee at this present with his merciful eyes, and from henceforth to guide and protect mee with his mightie hand, that I may alwaies rest vnder the shadow of his wings, and at the dreadfull day of his iudgement, that he impute not vnto mee my grieuous sinnes and transgressions, but that he wil burie them in the sacred and precious woundes of his deare Sonne, and couer them with the vaile of his holy mercies.

Secondly, I beseech my soueraigne and gracious Queene to pardon my ignorances, presumptions, and whatsoeuer besides I haue offended in, either against her or her Maiesties godly lawes & proceedings: with bended knees beseeching her Highnesse to accept of my humble and voluntarie submission, and to admit me again into the number of her Maiesties loyall subiects, and from henceforth I vowe vnto her Maiestie my true seruice and duetifull obedience.

Furthermore, I craue pardon of all men in generall, whom I haue any wayes scandalized, and offended: but most especially those whome by erronious doctrine I haue mislead, praying heartily to God that they al may be so sincerely cõuerted as my selfe am.

Lastly, I humbly beseech this honourable & Christian assembly to pardon my con-

fessed crime, and to accept mee as a member of your mystical body, vnder our head Jesus Christ. And for that I doubt not but that your deuout mindes are readily moued thereunto, I wil omit to vse any further instigation therein, but will leaue the matter wholy to the motion and working of Gods holy spirit in all men.

To conclude, for as much as I haue bene credibly enformed by some, and haue further found it extant in writing, that some in this our Realme and in other places haue promised, sworne, subscribed, and for a time vsed the holy Sacraments in the Church deceitfully, against their owne consctience, minding hereby first vnder the externall cloake of religion to corrupt and subuert secretely Gods true religion within the Church, and afterward when time hath serued, became open enemies and persecutors of the same, vnder vaine hope of the Popes dispensation deuised against the worde of God, to his great confusion and their double condemnation at the day of iudgement: being willing for mine owne part, so farre forth as in me lieth, to take away all suspition of such hypocrisie, dissimulation and double dealing with God and his Church, I protest before the dreadfull Maiestie of Almighty

mightie God, who is the searcher of all hearts, that my heart and minde doe fully agree with my vttered speaches. Moreouer that I haue not, nor euer had any dispensation, Bull, or any maner of facultie, for any such purpose. Also that I haue not bene moued to this present act by any constraint or rigor vsed, or for any worldly respect or hope of gaine, or other sinister cause whatsoeuer, but onely by the meere perswasion of conscience, through the knowledge and loue of Gods true religion begun in my heart by the holy Ghost, the profection and perfection whereof, I leaue to the mercifull working of his diuine power, to whome with the Father and the Sonne, be all honour, prayse, power and dominion nowe and for euer, Amen.

God saue the Queene.

THE

# THE RECANTATION

of THOMAS CLARKE, made in an other publike assemblie and congregation after the hearing of Diuine seruice, and a Sermon made by M. MVNSEY, Preacher, and before the holy Communion, which together with others I there and then receiued on Easter day, being the 15. of Aprill,

1593.

I There standing before the dreadfull throne of almightie God and the face of the present congregation humblie confessed my selfe to haue bene for the space of these fiue yeres last past a traitour to God, an enemie to his holy Church and Gospel, a professor of the errors, and deuilish opinions of papistrie, and consequently a rebellious tratour to my Soueraigne prince and deare countrie.

Howe that about fiue yeres past I departed my natiue countrey, and went into forraigne landes beyonde the seas, without the leaue or authoritie of any Magistrate: wherby I incurred the danger of the lawes prouided and instituted for the same cause.

How that being beyond the seas I suffred my selfe to be perswaded by the counsaile of lewd

lewd and seditious men to take vpon me the gawling yoke, and ouerswaying burthen of popish priest hoode: and for that cause I went into the kingdome of France to the Vniuersitie of Rhemes, where I studied certaine yeres, & was then made priest, & shortly after was by the President of the English Seminarie Colledge at Rhemes sent into England to the ende and intent to withdrawe the peoples heartes from the true seruice of God and their dutifull obedience towardes their prince, vnto the pernicious and damnable errors of papistrie, and the tyranical subiection and slauerie of the Pope: Whom together with diuers of his anteceſſors & succeſſors, I acknowledged to be that cõtinuate whore of Babilon, and that antichrist whom Saint Iohn hath most liuely painted forth and described in his Reuelations.

In this dãnable businesse afore said I confessed I had laboured for the space of two yeeres, cõmitting daily more and more high treason against God, & my Soueraigne and most gratious Queene: affirming that vnlesse all doubte I had obstinatly died in that wicked & dannable estate (as many of my coate and profession had done before) if by Gods will I had bene apprehended in any search or by any other meanes before the grace of

God

God had lightened the blindnes of my vnderstanding, which by his holy prouidence and tender mercy was in due time powred, and that aboundantly, into the festered woundes of my gasping soule. For being forcibly touched with the diuine finger of Gods holy spirite, I began to reuiue, and manifestly to see my desperate estate and deuilish madnesse.

Then was I taught by Gods holy spirite and the reading of holy Scriptures, that I ought to be subiect and obedient to my soueraigne prince.

That mans iustification and righteousnesse commeth not of himselfe by his owne merits, but that it is the free gift of God through faith in Iesu Christ.

That praying to Images is flat Idolatrie.

That praying to Saintes, Purgatorie, mens traditions and such like, are damnable errors, and derogatorie to the honor of God.

That in Christs holy supper we doe eate his flesh and drinke his blood spiritually through faith, not grossly and carnally as before I helde.

That the dayly offering vp of Christ in the masse is damnable, and derogatorie to the death and passion of Christ.

Lastly, I confessed my selfe to be heartily

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ſory for hauing herein ſo highly offended God, my Soueraigne, and the world, humbly crauing pardon for the ſame.

And there I did from the bottome of my heart & ſoule abiure and renounce the Pope and al his tyrannicall power & iuriſdiction, abhorre and deteſt the maſſe, and al the heape of his wicked errors and damnable opinions whatſoeuer, as wel thoſe which I haue not here mentioned, as thoſe which I haue here touched, & by teſtimonies of holy ſcriptures briefly confuted. And with all reuerence of ſoule and ſinceritie of conſcience, I then did, now doe, and for euer (by Gods grace) will embrace the true faith and wholſome doctrine of Ieſus Chriſt.

This done, I deſired the people to ſay for me the Lords prayer (which they did) to the ende I might eaſely obtaine of God truely to bee inſerted into his myſticall body, and made a liuely member of his holy Church, that I might bee a woorthy partaker of his heauenly table, and that I might hereafter faithfully walke all the dayes of my life in the true light of his holy Goſpel.

Moreouer I then certified the aſſembly, & do now by theſe preſents verifie, ý I vndertooke not this preſent matter either conſtrayned, or for feare of torture, (the Magiſtrates

strates well knowing ỳ mans faith is not to be wrested by violence) or for the auoiding of any displeasure, or for hope of fauour, or for any sinister cause whatsoeuer, but simply and sincerly for ỳ honor of God (who hath wrought in me this wonderfull worke) for the edifying of his Church, & satisfying of the world.

This clause I openly protested to ỳ people after my speech, being demanded by the preacher aforesaid in the pulpit thereof, as also of this, viz. that I had receiued neither frō ỳ pope, nor frō any of his agents nor any mā, no dispensatiō, licence, bull, or facultie to dissemble my conuersion, neither that I euer (as yet) heard of any such thing to haue bin granted, & if there were, I acknowledged my simplicitie to be such, that I was not accompted a man sufficient to haue so prodigious a matter committed to my trust and charge.

This is the sūme & effect of my speaches to the people. And whatsoeuer I then said, I do presently confirme in and vnder myne owne hand writing: And if this my present acte, and that which I haue already performed seeme not sufficient to the eies and iudgments of the wise to testifie the sinceritie and true meaning of my inward repentant soule, I am further readie dutifully to performe whatsoeuer (within my power) shall be demaunded

maunded at my handes, and am willing to spende my life for my Soueraignes safety and my countries good, against whome I haue so vndutifully and vnnaturally rebelled.

*

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